

morals, which are only petty attempts to deal with details, and therefore are of no interest to a soul which is released. The dead are led to the place of the dead. The Orphic priests described this "intermediate state" with graphic distinctness, surpassing that of the Eleusinian mysteries. Probably this was the most popular, although not the most original, part of their teaching. The doctrine was not a folk notion; it was "holy doctrine" that there would be in Hades a judgment and a retribution. Then woe to him who had not been purified in the Orphic orgies! The Orphic sects also had a doctrine that the living, by the rites, could act upon the fate of deceased relatives in the other world.<sup>1</sup> These sects began in the second half of the sixth century before Christ. We do not know the course or mode by which they spread. They formed close associations or conventicles to practice the cult of Dionysus.<sup>2</sup>

681. Ascetic features in the philosophical sects. The Pythagoreans also formed, in the sixth century, at Crotona, an association to practice moderation and simplicity. The use of meat food was limited, and by some it was renounced entirely.<sup>3</sup> Our knowledge of this sect is very slight and vague, although the tradition of its doctrines was certainly very strong in later times. It is believed that there was included in its teachings disapproval of pre-nuptial unchastity by men.<sup>4</sup> This would not be considered ascetic by us, but it appeared so to ancient Greeks. The Cynics were ascetics. They renounced the elegances and luxuries of life, and their asceticism became more and more the essence of their sectarianism. Some Greek priests were married, but others were bound to be chaste for life or while engaged

in priestly duties. Sometimes some foods were forbidden to them, and this taboo might be extended to all who entered the temple. All must be clean in body and dress.<sup>5</sup> In the tragedies we find mention of the ascetic notion of virginity.<sup>6</sup> In the *Elektra* (250-270) the heroine lays great stress on the fact that her

<sup>1</sup> Rohde, *Psyche*, II, 121-130.    <sup>8</sup> Ueberweg, *Hist. Philos.*, I, 45.

<sup>2</sup> *Ibid.*) 104.

\* Lecky, *Eur. Morals*, II, 314.

<sup>5</sup> Stengel, *Griech. Kultus alter thumer*, 35.

<sup>6</sup> Euripides, *Hippolytus*, 1300 ; *Trojan Women?* 38, 975.